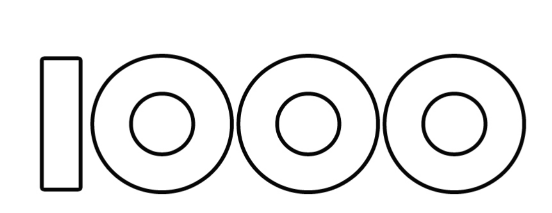


Muhammad

Peace be upon Him



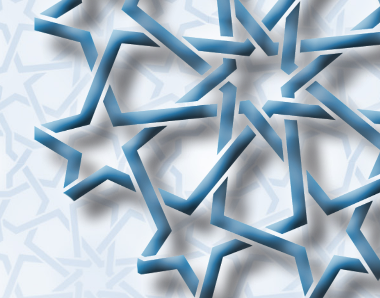


Sunnah per Day & Night





Content





How can you gain the Love of Allah the Almighty?

All praise be to Allah the Almighty. Non has the right to be worshipped except Allah alone, and peace be upon his Prophet Muhammad, his family, wives, relatives and companions,,,

The most important thing in the daily life of any Muslim is following the Sunnah (Way) of the Prophet – Peace be upon him – in all of his actions, deeds, and sayings in order to organize his life according to the Prophetic Sunnah, from the morning to the evening. Thun -Noon Al Masri, said: (One of the signs of loving Allah the Almighty is following the Sunnah of His Prophet – Peace be upon him – in his morals, deeds, orders and actions.

Allah the Almighty said: {**Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful**} (Al-Imran: 31).

Al Hassan Al Basri said, explaining the above mentioned verse: The sign of their love to Allah is following the Sunnah of His Prophet – Peace be upon him – because the rank of the believer can be measured by the extent of following the Prophet – Peace be upon him – therefore, as much as he is following the Sunnah, Allah will give him a higher rank.

Therefore, I have collected this brief search for the sake of reviving the Sunna of the Prophet – Peace be upon him – in the daily life of all Muslims; in their worship, eating, drinking, dealing with people, ablution, their ingress and egress, wearing clothes and all their activities and actions during the day.





Just think when a person loses a sum of money, he will search hardly to find such amount, but will he exert the same care for any forgotten prophetic sunnah in order to apply it in his daily life??

The problem today is that we take care of our properties more than the Sunnah, to the degree that if someone promised a sum of money to the one who keeps the Prophet's Sunnah , you will find people very keen to apply the Sunnah in their life affairs because they are looking for money. But what is the use of money when you are lodged in your grave and the people pour soil on you.

Allah The Almighty said: {**But you prefer the worldly life* While the Hereafter is better and more enduring**} (Al-A'laa: 16-17).

The Sunnah is (Prophetic deeds, actions, habit, way of life) the deeds for which you will be rewarded if you apply it but you won't be punished if you leave it. The Sunnah is repeated day and night and is easy to be applied be every one of us.

And I noticed that every person, if applying the daily prophetic deeds, will apply more than one thousand prophetic deeds per day in all fields of his life affairs.

So the purpose of this search is to introduce the easiest mean of applying such daily prophetic deeds, which exceed one thousand per day and thirty thousand per month. Therefore, how much will you lose if you don't know such prophetic deeds or if you know them but don't apply!!





The advantages of applying the Prophetic Deeds:

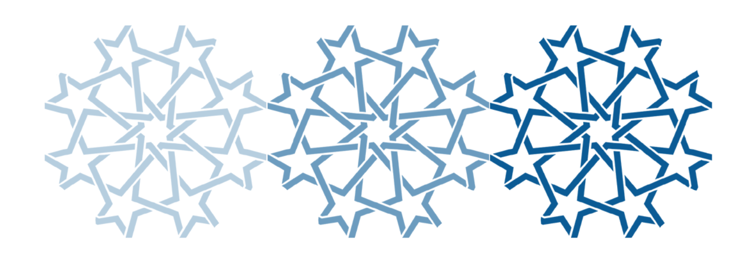
1- Reaching to the rank of love by Allah.

2- Compensating any shortage in the religious duties.

3- Preserving from committing heresies.

4- Respecting the religious rituals.

O Muslims! You are urged to follow the Sunnah of your Prophet – Muhammad peace be upon him. Revive and apply it in your daily life. It is the proof for loving the Prophet – Peace be upon him – and a sign for the true belief.





The Sunnah in «Waking up»

1- Bleaching the face with the hand from the effect of sleeping: An Nawawi and Ibn Hajar recommended this act referring to a Hadith narrated by Imam Muslim « .. then the Prophet (PBUH) woke up and sat bleaching his face with his hands»

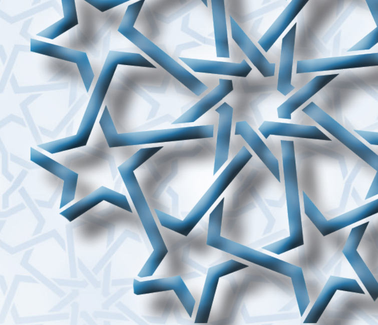
2- Saying this Du'aa: «Thanks to Allah Who gave us life after death , and all resurrection will be to Him.» Narrated by Al Bukhari

3- Using «Sewak» (1): «Whenever the Prophet (PBUH) woke up, even at night; he used the sewak to brush his teeth» (agreed upon)

The wisdom behind that is that the sewak flourishes and activates the body and eliminates bad odors.

1-(a stick taken of the Araak tree (Salvadona Pensica) for the sake of cleaning teeth







The Sunnah in «going to the Bathroom»

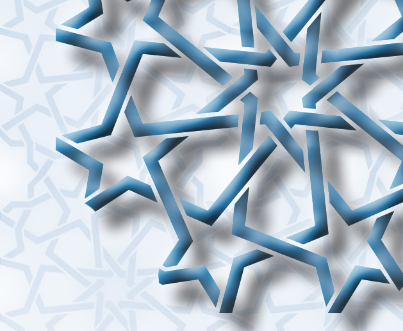
1- Entering with the left leg and exiting with the right one.

2- Entrance Du'aa: "I take refuge with Allah from all the jinn (males and females)" (agreed upon)

3- Exit Du'aa: "O Allah bless us with forgiveness" narrated by all Sunnies except Al Nasa'y

People go to the bathroom several times per day. So imagine the reward you gain out of applying those three steps when using the bathroom!





The Sunna in Performing «Ablution»

1. Mentioning the name of Allah-In the Name of Allah, the Most Beneficent, the Most Merciful [saying: bismillah ar-Rahman ar-Rahim]

2. Washing the hands thrice.

3. [Starting by] Rinsing the mouth and nose before washing the face.

4. Rinsing the nose by one's left hand. This is because it is mentioned in the hadith that the Prophet (peace and blessings be upon him), «washed his hands thrice, then he rinsed his mouth and washed his nose with water by putting water in it and blowing it out, and he washed his face thrice...) [Narrated by Bukhari and Muslim].

5. Exaggerating in rinsing one's mouth and nose if not fasting by moving water around the mouth and snuffing water to the end of one's nose. This is because of the hadith, «...and snuff with water well except when you are fasting». [Sunan al-Tirmidhi, Abu Dawoud, ibn Maja and An-Nasa'i].

6. Rinsing one's mouth and nose with the same handful of water. This is because of the hadith, «He [the Prophet] put his hand [into the vessel containing water] rinsed his mouth and his nose». [Bukhari and Muslim].

7. Using tooth stick [Ar. Siwak] before rinsing one's mouth. The Prophet (peace and blessings be upon him says, «Had I not thought it difficult for my Ummah, I would have commanded them to use the Siwak (tooth-stick) before every Prayer.››[Narrated by Ahmed and An-Nasa'i].





8. Running one's wet finger through the beard upon washing the face. It is mentioned in the hadith that the Prophet (peace and blessings be upon him used to run his wet finger through his beard while performing ablution. [Al-Thirmithi].

9. Wiping over one's head. This is performed as follows: passing one's wet hands over the head from front to back and so forth. As for obligatory wiping over one's head, it is to wipe over one's head in any way. It is narrated that the Messenger of Allah used to pass his hands over his head [in ablution] from the front to the back. [Bukhari and Muslim].

10. Running wet fingers between the fingers and toes. The Prophet (peace and blessings be upon him) said, «Perform your ablution perfectly and let water to run between the fingers [and toes]».

11. Washing the right [limb] before the left. It is narrated in the hadith that the Messenger of Allah (peace and blessings be upon him): «Used to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else» [Bukhari and Muslim].

12. Performing the actions thrice when washing the face, hands and foot.

13. Saying the two testifications of faith [Ar.Shahadatan] after finishing ablution. Meaning, to says, «I testify that there is no god except Allah and that Muhammad is His Messenger». It is narrated that the Prophet (peace and blessings be upon him) said, « If anyone amongst you performs the ablution perfectly and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger,





the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes». [Muslim]

14. Performing ablution in one's house. The Prophet (peace and blessings be upon him) said, «Whoever purifies in his house and walks to the mosque to perform obligatory prayer, his steps are counted as one expiates a sin and the other raises his rank» [Muslim]

15. Passing one's hand over the limb while or after washing.

16. Using little amount of water. The Prophet (peace and blessings be upon him) used to use little amount of water in ablution. [Narrated by Bukhari and Muslim]

17. Washing above the limits of the four limbs [hands and foot]. It is narrated that Abu Huraira (may Allah be pleased with him) performed ablution, he washed his arm up to the elbows and his feet up to the ankles and said: this is how the Messenger of Allah (peace and blessings be upon him) performed ablution». [Muslim]

18. Performing two rak'ahs [Eng. Units of prayer] after ablution. The Messenger of Allah (peace and blessings be upon him) said, « He who performs ablution like this of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated» [Narrated by Bukhari and Muslim]

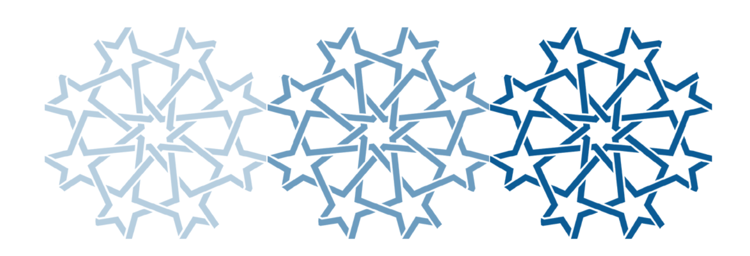
In a report by Muslim through ‹Uqba ibn ‹Amir: «He will be rewarded by nothing except Paradise».



19. Perfecting one's ablution: washing each part perfectly. Muslims vary in times of performing ablution during the day, and everyone has to observe these Sunan in every time he performs ablution.

• Virtue of observing the above Sunan:

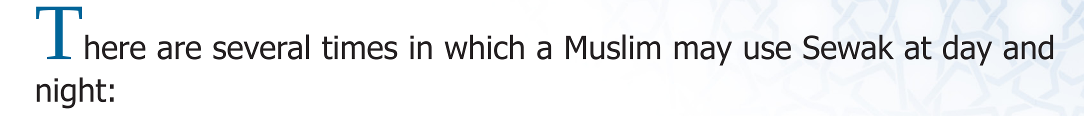
The Prophet (peace and blessings be upon him) said, «He who performed ablution perfectly, his sins would come out from his body, even coming out from under his nails.» [Muslim].





The Sunnah in «Using Sewak»

Using Sewak (Teeth Cleaning Stick)



There are several times in which a Muslim may use Sewak at day and night:

The Prophet – Peace be upon him – said: (**Were it not for avoiding inflicting difficulties on my nation, I would have ordered them to use Sewak upon the performance of each prayer**) Narrated by Al-Bukhari & Muslim.

The total times of using Sewak by the Muslim at the day and night is not less than (20) times. The Muslim uses Sewak :
-Upon performing the five prayers, the regular Sunnah prayers, Al-Doha (Morning) prayer, Al-Wetr Prayer (i.e. ending prayer with odd Raka'a – prostration – at night).
- Upon entering the house, because the first thing performed by the Prophet – Peace be upon him – when he enters his house is using the Sewak, as narrated by Aisha – May Allah be pleased with her – in Sahih Muslim. So, every time you enter your house use Sewka in order to apply the Sunnah.
- Upon reading the Holy Quran, for changing the smell of the mouth.
- Upon waking up.
- Upon making ablution (Wudhou'). The Prophet – Peace be upon him – said: (**The Sewak cleans the mouth and causes the pleasure of Allah the Almighty**) Narrated by Ahmad.

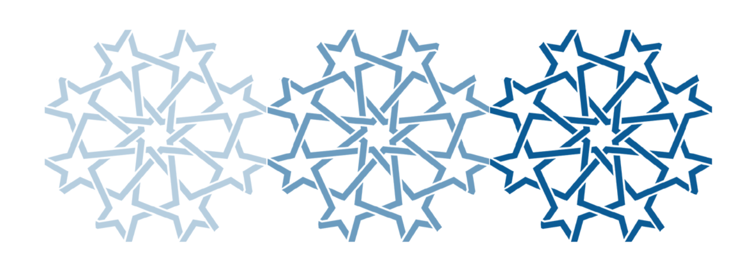
The benefit of applying this Sunnah:
a) Gaining the pleasure of Allah the Almighty.
b) Cleaning the mouth.



The Sunnah in «Wearing Shoes»

The Prophet – Peace be upon him – said: (**If you want to wear your shoes, start with the right foot and if you want to take it off, start with the left. Or you should either wear them both at the same time, or take them both off.**) Narrated by Muslim.

This Sunnah is repeated at day and night so many times; the Muslim wears and takes off his shoes to go out and come back from the Masjed, work, home, bathroom …etc, therefore, when you wear or take off the shoes according to the Sunna with the intention of following the example of the Prophet – Peace be upon him – you will gain a lot of good deeds.







The Sunnah in «Wearing Clothes»

Wearing and taking off clothes happen several times at day and night for the purpose of bathing, sleeping ...etc.

If you want to wear or take off your clothes:

1- Say (**Bismi Allāh** i.e. In the name of Allah), when you wear or take off your clothes. An Nawawi said: It is (I.e. saying Bismi Allah) recommended in all actions.

2- The Prophet – Peace be upon him – said when he wears his clothes, shirt, dress or turban: (**O Allah, I ask You for its goodness and the goodness of what it has been made for, and I seek Your protection from the evil of it and the evil of what it has been made for**) narrated by Abu Dawood, At Termithi, Ahmad, and it was authenticated by Ibn Hebban and Al-Hakem and he said that it meets the conditions of Muslim, and this was supported by Al-Thahabi.

3- Start by the right side upon wearing clothes. The Prophet – Peace be upon him – said: (**If you wear clothes start with the right side**) narrated by At-Termithi, Abu Dawood, Ibn Majah, and it is authentic.

4- Upon taking off the clothes, start with the left side then the right.

The Sunna in «going out and coming back home»

An Nawawi said: «it is preferred to say (in the name of Allah) and repeat (remembrance) of Allah frequently.

1-Mentioning regards to Allah: the Prophet (peace be upon him) said: «when a man mention Allah while entering his house and when he eat, the devil say to his mates (there is no food or shelter for this night for you) « Narrated by Imam Muslim.

2-Entrance Du'aa: the Prophet (peace be upon him) said: « say (O Allah I ask you the best out of entrance and the best out of exit, I enter in the name of Allah and exit in the name of Allah, I put my trust in Allah) then salute his family.» narrated by Abu Dawood. This is the way a man depends on Allah while entering or exiting, which keeps him always connected to Allah.

3-Using Sewak: Imam Muslim narrated that the Prophet (peace be upon him) used Sewak while taking his first steps into home.

4-Salutation: Allah says: «So when you enter houses, salute one another (Literally: salute yourselves) with a greeting from the Providence of Allah, blessed and good». (An Noor :61) Supposing that a Muslim who goes for prayers in the Mosque practice these Sunnas; that would make 20 Sunnas a day.

Going out, a Muslim should say this du'aa : (in the name of Allah, I put my trust in Allah, Whatever Allah wishes will be; there is no strength except from Allah) so he gets protected, secured, guarded and the devil steps away from him) narrated by At Termithi and Abu Dawood.





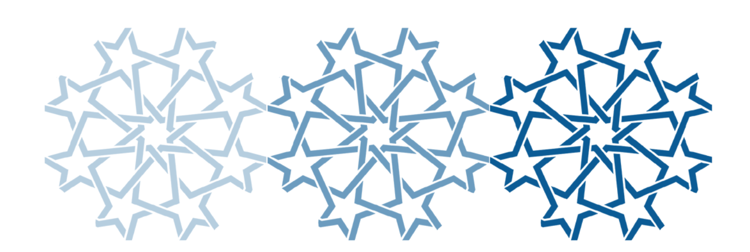
A Muslim goes out and returns home many times a day; for prayers, work or for whatever and every time he applies these sunnas, he gets great reward from Allah as he submits to His Prophet's (PBUH) teachings.

The outcome of the application of these sunnas:

1- A Muslim gets protected from whatever evil he gets in touch with.

2- A Muslim gets secured from whatever evil that might hurt him.

3- A Muslim gets guided and guarded in everything either divine or secular.



The Sunnah in «going to the Mosque»

1- **Going early for the prayers:** the Prophet (PBUH) said: « if people know how much they could benefit from «al athan» (prayer call) and being among those standing in the first row in their prayers, they would even poll or gamble for it if there is no other way. And if they know how much bounty they get in arriving early to the mosque, they would compete for it. And if they know much beneficence in Al fajr and AL ‹eshaa prayers they would even go creeping» (agreed upon as a correct narrative)

2- **The Du'aa (supplication) upon Going to the mosque:** « O Allah, lighten my heart, lighten my speech, lighten my audition, lighten my insight and bless me with light from behind, front, above, under and cover me all with light» (narrated by Imam Muslim)

3- **Walking with solemnity:** the Prophet (PBUH) said: «when you hear the call for the prayers; walk to your prayers quietly with solemnity ...» (narrated by Al Bukhari and Imam Muslim)

4- **Going to the mosque on foot:** scholars assured that it is a sunnah to shorten your steps swiftly to get more merits out of the number of steps, as the Prophet (PBUH) said: «Do you know what can erase your sins and heighten your faith? They replied: no; he then mentioned some points in addition to «walking to the mosque»«...» (narrated by Imam Muslim)

5- **The Du'aa upon entering the mosque:** whenever you enter the mosque address salutation for the Prophet (PBUH) and say: «O Allah, open your gates of mercy for me» (narrated by Al Nasa'i, Ibn Majah, Ibn Khozaimah and Ibn Hibban).



6- **Entering the mosque with the right leg:** Anas Ibn Malek (may Allah be pleased with him) said : «it is sunnah to enter the mosque with your right leg and exit with your left leg» (Al Hakem and Al Zahaby agreed that this narrative is correct according to Imam Muslim's narrative)

7- **Heading for the first row:** «if people know how much they could benefit from «al athan» (prayer call) and being among those standing in the first row in their prayers, they would even poll or gamble for it if there is no other way.....» (agreed upon as a correct narrative).

8- **The Du'aa of Exiting the mosque:** «when departing say: O Allah, I ask your donation» (narrated by Imam Muslim; and Al Nasa'i added that a salutation for the Prophet (PBUH) is preferred).

9- **Exiting with the left leg:** referring to Anas Ibn Malek ‹s (may Allah be pleased with him) above narrative.

10- **The mosque Salutation prayer:** « when you enter the mosque do not sit until you address a two rak'a prayer» (agreed upon as a correct narrative)

- Imam Al Shafe'ie said: salutation prayer is right even in the non-preferred prayer times.

- Al Hafez said: all the scholars agreed that salutation prayer is a true sunnah.

- The sum of all these sunnahs for a muslim who practice the five prayers at the mosque is fifty sunnahs.



The Sunnah of Athan

(The recommendable actions when calling for the prayer)

There are five Sunna actions (i.e. Prophetic actions) recommended by the Prophet – Peace be upon him - Upon hearing the call for the prayer, as mentioned in Zad Al Ma'ad Book, by Ibn Al Qayyem:

1- The hearer should repeat after the Mo'athen (The one who calls for prayer) all words except when the Mo'athen says: (Hayyah Ala As-Sala – i.e. hasten to the prayer) and (Hayyah Ala Al-Falah – i.e. hasten to the salvation), the hearer should say (La Hawla Wala Quwata Ella Bellah – i.e. there is no might and no power except by Allah). Narrated by Al-Bukhari & Muslim.
The benefit of this Sunna: You will be rewarded with Paradise as stipulated in Sahih Muslim.

2- The hearer should say: (**Ashhadu An La Ilaha Ella Allah Wa Anna Muhammadan Rasoulo Allah, Radito Bellah Raban, wa Bel Islam Denan, wa be- Muhammaden Rasolua – i.e. I also bear witness that none has the right to be worshipped except Allah and that Muhammad is His Prophet, I am pleased with Allah as my Lord , with Islam as my religion and with Muhammad as my Prophet**). Narrated by Muslim.
The benefit of this Sunna: Allah will forgive your sins, as stipulated in the same prophetic tradition.

3- After the Mo'athen finishes the Athan (The call for prayer), you should ask Allah's blessings upon the Prophet (Peace be upon him), and the best supplication which can be said in this regard is the «As-Salawat Al Ibrahimiah» – as mentioned below. The Prophet – Peace be upon him



– said: (**When you hear the Mo'athen calling for the prayer, repeat his words then ask Allah's blessings upon me, because the one who asks Allah's blessings upon me once will be rewarded ten blessings by Allah**) narrated by Muslim.

The benefit of this Sunna: Allah will send ten blessings to the believer i.e. Allah will praise such person at heaven.

The text of As-Salawat Al-Ibrahimiah is: (**Allaahumma salli alaa Muhammadin wa alaa aali Muhammadin, kamaa sallayta alaa Ibraaheema wa alaa aali Ibraaheema innaka Hameedun Majeed. Allahumma Baarik alaa Muhammadin wa alaa aali Mohammadin kamaa baarakta alaa Ibraaheema wa alaa aali Ibraaheema innaka Hameedun Majeed - i.e. O Allah, bestow your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Mohammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious**) narrated by Al Bukhari.

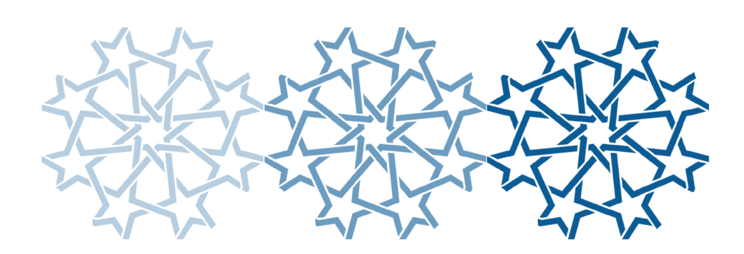
4- After asking Allah's blessings upon the Prophet – Peace be upon him – you should say: (**Allahumma Rabba haathihid-dawatit-tammati wassalatil-qaaimati, aati Muhammadanil waseelata walfadheelata, wab'ath-hu maqaaman-mahmoodanil-lathee wa'adtahu i.e. O Allah, Lord of this perfect call and established prayer, grant Muhammad the intercession and favor, and raise him to the honored station You have promised him**) narrated by Al Bukhari.



The benefit of this supplication: The one who says this supplication will deserve the intercession of the Prophet – Peace be upon him.

5- Finally, you can ask Allah The Almighty anything for yourself and ask the grace of Allah because your supplication will be answered this time; the Prophet – Peace be upon him – said: (**Repeat the words of the Mo’athen and when you finish, ask Allah what you want and you will get it**) narrated by Abu Dawood, advocated by Al-Hafeth Ibn Hijr, and authenticated by Ibn Hibban.

The total number of such Sunna actions if applied upon hearing the Athan (The call for prayer) is (25) actions of Sunna.



The Sunna of Iqama

(The recommendable actions when establishing the prayer)

(Iqama means the second call for prayer in order to stand and align for performing the prayer)

The first four Sunna actions, as mentioned above, are applicable upon making the Iqama (establishing the prayer) as per the fatwa (legal opinion) of the Permanent Committee of the Scientific Researches & Fatwa. Accordingly, the total number of Sunna actions which can be applied upon Iqama, in each prayer, is (20) actions of Sunna.

The following things should be taken into consideration upon hearing the Athan (Call for prayer) and Iqama (Establishing the prayer) in order to apply the Sunna accurately and gain the reward under the Will of Allah The Almighty:

a- Turning toward the Qibla (Kabaa Direction) when making the Athan and Iqama.

b- Standing up.

c- Making ablution.

d- Refrain from speaking between the time of Athan and Iqama.

e- Keeping stability during Iqama.

f- Emphasizing on the «a» and «h» letters in the word «Allah» in Athan, but in Iqama, it can be pronounced quickly.

g- Putting fingers on the ears when making Athan.

h- Extending and raising the voice when making Athan, but lowering it when making the Iqama.

i- Separating between Athan and Iqama. The separation can take place by praying two Rak'as, or making one prostration, glorifying Allah The Almighty, sitting down, or speaking. In Al Maghrib (Sunset) prayer, it



is enough to take breath only, and it is not advisable to speak between Athan and Iqama – as per some narrations – in Al Fajr (Down) prayer. Some jurists said that it is enough to separate between Athan and Iqama by making one step only.

j- The one who hears Athan or Iqama is recommended to repeat the same words, except when hearing (Qad Qamat As-Salat – i.e. The prayer is established), he should say (La Hawla Wala Qowwata Ella Belllah – i.e. there is no might and no power except by Allah).

Praying Behind Sutra

(i.e. praying behind a barrier such as a wall, stick, column ..etc)

The Prophet – Peace be upon him – said: (If you want to pray, then stand behind a Sutra, come close to it, and don't allow anyone to pass between you and the Sutra) narrated by Abu Dawood, Ibn Majah and Ibn Khuzaima.

This prophetic tradition stipulated putting the Sutra when performing the prayer, whether in the Masjed or in home, for men and women. Some Muslims don't pray behind Sutra; therefore, they deprive themselves from the reward of applying this Sunna.

This Sunna is repeated several times by the Muslim during night and day when he performs the regular prophetic prayers, Al-Doha prayer (Morning prayer), Masjed entry prayer, Wetr prayer (The last prayer at night), the obligatory prayers by the woman when she prays alone at home. However, when praying at Masjed, the Sutra of the Imam is enough for all who pray behind him.





Provisions for Sutra

1-Sutra is anything put in front of the one who prays such as wall, stick, column …etc irrespective of the width of the Sutra.

2-The height of the Sutra is one span approximately.

3-The distance between the legs and the Sutra is three ells approximately i.e. a distance sufficient for making prostration.

4-The Sutra is to be used by Imam and individuals (Whether in the obligatory or supererogatory prayers).

5-The Sutra of the Imam is enough for all persons praying behind him; therefore, it is allowed to pass in front of the praying persons when necessary.

The benefits of applying this Sunna:

a) It prevents from interrupting prayer by the passers-by.

b) It helps avoiding looking here and there because when the Muslim uses the Sutra, he will only look on his space and will think more in the meaning of the prayer.

c) It helps others in passing by without any need to walk in front of the one who prays.

The Sunna of Praying at Night

The Prophet – Peace be upon him – said: (**The best time for fasting after Ramadan is the month of Moharram, and the best prayer after performing obligatory ones is the night prayer**), narrated by Muslim.

1- The best number (of Raka's) for praying at night is eleven Raka's (bows) or thirteen ones along the night because it is narrated that: (**The Prophet – peace be upon him – was praying eleven Raka's – bows – (at night) and that was his usual prayer**), narrated by Al-Bukhari.

In another narration, it is mentioned: (**He was praying thirteen Raka's ...**), narrated by Al-Bukhari.

2- It is Sunna when praying at night to use Sewak and reciting the last verses of Ali-Imran from: {**(‹Inna Fī Khalqi As-Samāwāti Wa Al-'Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albābi) i.e. (Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding)**} (Ali-Imran: 190) until finishing this Sura.

3- It is Sunna also to say the supplications of the Prophet – Peace be upon him – such as: (**O Allah, praise is to You. You are the Light of the heavens and the earth and all that they contain. Praise is to You, You are the Sustainer of the heavens and the earth and all they contain. Praise is to You, You are the King of the heavens and the earth. You are the Truth, Your Promise is true, Your au-**





dience is true, Your Word is true, Paradise is true, Hell is true, the Prophets are true).

4- It is Sunna also to start the prayer at night with two light Raka's in order to become active and get ready to the following prayers. The Prophet – Peace be upon him – said: (**If you start praying at night, then start prayer with two light Raka's**). Narrated by Muslim.

5- It is Sunna also to start the prayer at night by saying the following prophetic supplication: (**O Allah, Lord of Jibrail, Mikail and Israfil, Maker of the heavens and the earth. Knower of the unseen and the seen. You judge between Your slaves regarding that in which they differ. Guide me to the truth regarding that in which there is difference, by Your leave. Surely, You guide whomever you please to the straight path**). Narrated by Muslim.

6- It is Sunna also to prolong the prayer, because the Prophet – Peace be upon him – was asked: What is the best prayer? He said: (**The longer**). Narrated by Muslim. The meaning of «**longer**» is prolonging standing in prayer.

7- It is Sunna also to ask refuge in Allah The Almighty when you recite a verse speaking about punishment, by saying [**I seek refuge in Allah from the punishment of Allah**], and to ask the mercy of Allah when you recite a verse speaking about mercy, by saying: [**O Allah, I ask for Your favor**], and to glorify Allah when you recite a verse exalting Allah The Almighty.





The Sunna of Wetr Prayer

(Wetr prayer means ending the prayer at night with odd number of Raka's)

1- It is Sunna, for the one who wishes to end the prayer at night with three Wetr Raka's, to read after Al-Fateha :
Suraht Al A'laa no. 87{**(Sabbiĥi Asma Rabbika Al-'A`lá)** in the first Raka,
Surat Al Kafirun no.109 {**(Qul Yā 'Ayyuhā Al-Kāfirūna)** in the second Raka,
and Surat Al Ikhlaas no 112{**(Qul Huwa Allāhu 'Aĥadun)** in the third Raka, as narrated by Abu Dawood, Al Termithi and Ibn Majah.

2- It is Sunna to say, after finishing the Wetr prayer: (**-Subhaanal-Malikil-Quddoosi- i.e. Glory is to The King, the Holy**), three times. At the third time, as narrated by Ad-Dar Qotni, it is Sunna to raise and extend his voice and say: (**-Rabbil-malaa'ikati warroohi- i.e. Lord of the angels and the Spirit**), authenticated by Al-Arna'out, and it was narrated by Abu Dawood and An-Nasa'ei.

Post- Prayer Sunnahs

1- Asking Allah for forgiveness, three times, and saying: "O Allah, You are The Peace and The Giver of peace, Supremely Blessed be You, The Owner of Majesty and Munificence." Narrated by Muslim.

2- (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything. O Allah, there is no deterrent for what You gave, no giver for what You prevented, and neither wealth nor power can protect their owner from You). Narrated by Al-Bukhari and Muslim.

3- (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything. There is no might or any power except with Allah, and we do not worship any but Him, all grace is His, all favor is His and all good praise is to Him. There is no god but Allah, making religion faithfully his, though the disbelievers hate it). Narrated by Muslim.

4- (Subhan Allah (Glorified be Allah), Al-Hamdulillah (all praise is to Allah), Allahu Akbar (Allah is The Greater) thirty three times, and (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything). Narrated by Muslim.

5- (O Allah, help me remember You, thank You and worship You well). Narrated by Abu-Dawoud and An-Nasa'i.

6- (O Allah, I take refuge with You from cowardice, take refuge with You from being driven to the worst age, take refuge with You from life sedition and take refuge with You from the torment of the grave). Narrated by Al-Bukhari.





7- O my God, protect me from Your punishment, on the day You make all Your slaves to rise again. This is because of what was narrated that Al-Bara' said: when we prayed behind the Messenger of Allah (PBUH), we liked to be on his right, so that he might be face to face with us, I heard him, then, say: "O my God, protect me from Your punishment, on the day You make all Your slaves to rise again." Narrated by Muslim.

8- Reciting (Say, "He is Allah, The Only One"), (Say, "I take refuge with The Lord of the Daybreak") and (Say, "I take refuge with The Lord of mankind"). Narrated by Abu-Dawoud, At-Termithi and An-Nasa'i.
* After Al-Fajr (dawn) and Al-Maghreb (sunset) prayers, one should repeat them triple.

9- Reciting the verse of the Chair (ayat-al-Kursii): (Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer). Narrated by An-Nissa'i.

10- (There is no god but Allah, alone with no partner, all kingdom is His, all praise is to Him, and He is Ever-Determiner over everything, ten times after Al-Subh (dawn) and Al-Maghreb (sunset) prayers). Narrated by At-Termithi.

11- Glorification should be done using the hand, and in a narration using the right hand, but this narration is not agreed upon, though other generalizations testify for it.

12- One should say these athkar in the same place he has prayed in, and should not change his place.





* The total of these sunnahs, if a Muslim is keen on it after every obligatory prayer, he will apply up to [55] sunnahs, and may be more in Al-Fajr (dawn) and Al-Maghreb (sunset) prayers.

The fruit of applying these sunnahs after every obligatory prayer and preserving them:
a- 500 sadaqa (charitable deeds) is written for the Muslim for these glorifications after every prayer in his day and night, for his saying (PBUH): (every glorification is sadaqa, every time one says: Allah is The Greater is sadaqa, every praise (to Allah) is sadaqa and every time one says: there is no god but Allah is sadaqa...) narrated by Muslim.
*An-Nawawi said: has the same reward.

b- If the Muslim preserves these glorifications after every prayer in his day and night, 500 trees will be planted for him in paradise. The Messenger of Allah (PBUH) passed by Abu-Horairah, while he was implanting a plant, so, he said: "O Abu-Horairah, wouldn't I tell you about a plant which is better for you?" he said: "yes, Messenger of Allah!" he said: "say: Subhan Allah (Glorified be Allah), Al-Hamdulillah (all praise is to Allah), there is no god but Allah and Allahu Akbar (Allah is The Greater), and a tree will be planted for you in paradise for each." Narrated by Ibn-Majah and Al-Albani said it is authentic.

c- Nothing separates him from paradise, except that he dies in order to enter it. This is for this who recites the verse of the Chair (ayat-al-Kursii) and preserves it after every obligatory prayer.

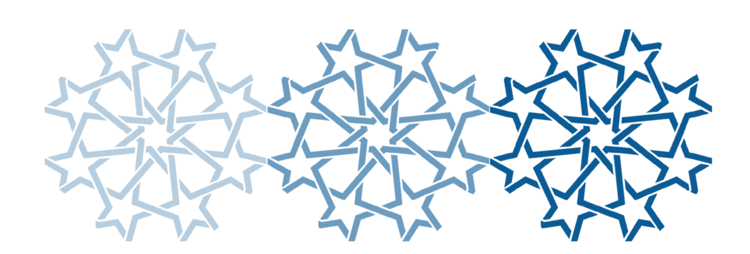




d- This who preserves these glorifications, his sins will be expiated, even if they are like sea foam. (As in saheeh Muslim (the authentic narrations of Muslim).

e-This, who keeps these glorifications constantly after every prayer, avoids disgrace in this life and in the hereafter, for the hadith: (sayings, this who says them is never disgraced…. And he mentioned these glorifications…) narrated by Muslim.

f- To fix the defects and complete what is missing in the obligatory prayers.




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